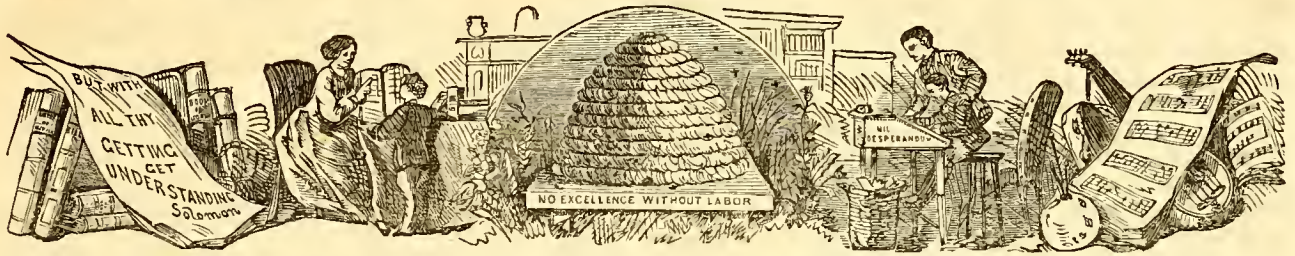


Holiness to the Lord!

# The Juvenile Instructor



VOL. 7

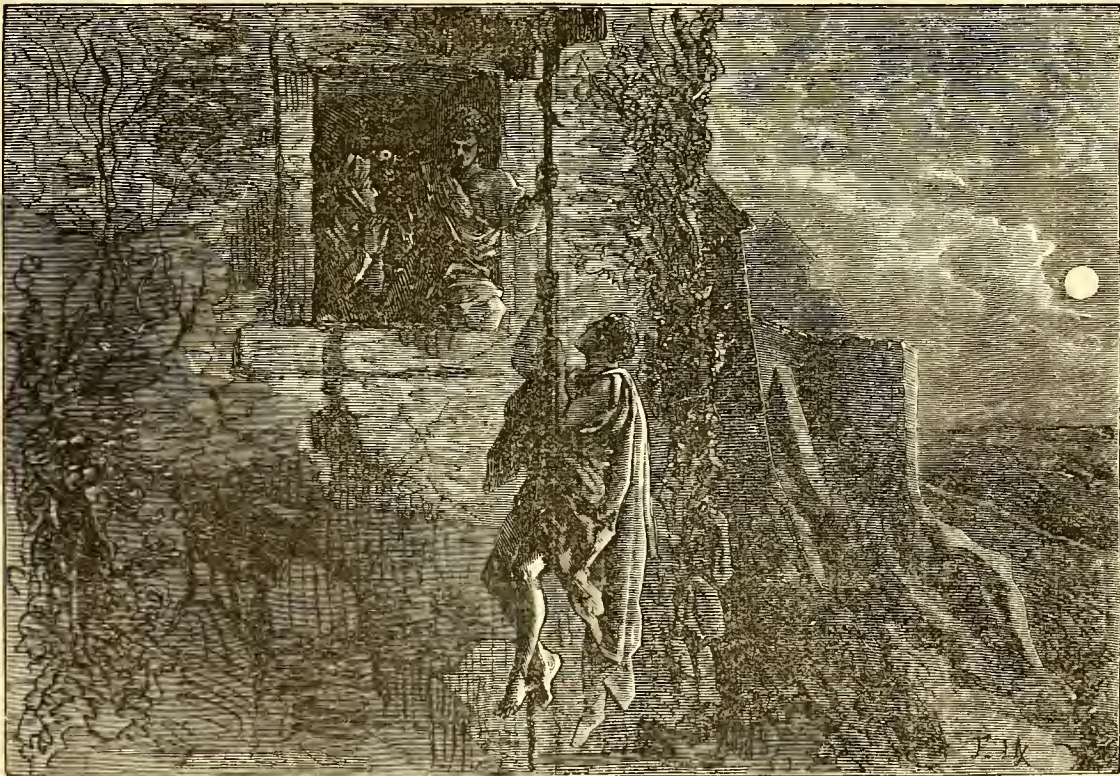
SALT LAKE CITY, SATURDAY, JANUARY 20, 1872.

NO. 2.

## ESCAPE OF THE SPIES.

**L**OOK at the picture! It is an interesting one. You can see there is something unusual transpiring, some danger likely, for men are being lowered from a window, and as the moon is shining, you know it is night time. There is an interesting story connected with this picture, or rather, we will say, the picture is meant to represent an interesting incident related in the Bible, connected with the seven years' march of the children of Israel from Egypt, the land of the

of his men as spies to Jericho. These men reached Jericho in safety, and it was soon noised about that two of the Israelites were in the city, and as the fame of their deeds, in destroying all the people who had opposed their march from Egypt to Canaan, had preceded them, the arrival of two of the dreaded invaders in Jericho created some alarm among the people of that city. These two spies found a lodging in the house of one Rahab, who was a harlot, and shortly after they obtained admis-



Pharaohs, the sphynx, the pyramids and many other wonderful things.

Upon the death of Moses, the great lawgiver of Israel, who led the children of Israel from Egypt to the borders of the Promised Land, Joshua took command, and being then very near the river Jordan, which is the eastern boundary of Palestine, one of the first acts of his administration was to send two

sion, the king of the city, having heard of their arrival and where they were lodged, sent messengers to the harlot, commanding her to give up the men, intending probably to put them to death. But Rahab, who seemed, in some wonderful way, to have known that the spies of Joshua were of the children of Israel, and that God was with them, hid them under some flax on the roof of her house, and told the messengers of the king



that they had left, and also pretended to put them on the track of the fugitives. Soon after the departure of the king's messengers, Rahab let down the two Israelites by a cord from the window of her house, which, we are told, was on the wall of the city, and advised them to hide in the mountains for three days, until the messengers who had gone in search of them had returned. The men took her advice, but before they left, the harlot asked them to covenant that in return for the kindness and protection she had shown them Israel should spare her, her parents, and brothers and sisters, when they laid siege to Jericho. To this the spies agreed, commanding her to have all her kinsfolks at her house and keep them all in doors on the day Israel entered Jericho, and to bind on the window of her house a scarlet cord which they gave her, that the hosts of Israel might know, and do no harm to the house of Rahab the harlot, or its inmates. If these conditions were complied with, they swore an oath that no injury should be done to Rahab or her relations.

After a time the Israelites marched on Jericho, and in due time, obtained possession thereof, and put to death all its inhabitants, and every living thing the city contained, except Rahab and her family, who, observing the conditions imposed by the two spies, were spared, and were adopted as a part of Israel.

The whole history is exceedingly interesting, and the substance of it is here given; but if you want to learn more of the particulars, turn to the Bible and read the second, third, fourth, fifth and sixth chapters of the book of Joshua, they contain all that is furnished by sacred history about Rahab the harlot, and the siege and capture of Jericho by the children of Israel.

[For the *Juvenile Instructor*.]

## ACCIDENTS—CARELESSNESS.

CHILDREN should be very careful, either at play or work.

Throwing stones is often the cause of accidents. The writer of this short article once knew a man who lost an eye by a boy throwing a stone at him; this was a great loss through life to the man, and was also a source of trouble on account of the disfigurement and pain it occasioned.

Through carelessness at play or otherwise children not frequently get their arms, legs, ribs or some other bones of their bodies broken. From the careless use of firearms, many children and grown up persons are wounded, sometimes killed, and oftentimes crippled for life.

Some boys and girls are fond of tricks that annoy, and sometimes injure other people. We should never try to injure either people's feelings or their persons. Especially should we be kind to our parents, and to our brothers and sisters.

In early life we should store up knowledge that will make us useful in life. When we are young men or young women, if we have a bone broken we ought to know enough to set it properly. Accidents often occur, and in newly settled countries like Utah a skillful surgeon is not always near by, we therefore ought to acquire all the knowledge of anatomy we can, that our lives may be useful to our fellow beings.

The careless use of fire very often causes the destruction of property, loss of life, and sometimes the disfiguring of the face and other parts of the body.

Many other illustrations might be mentioned, with which children are more or less familiar, in which carelessness is the cause of serious and life-long sorrow and misfortune; but we hope these few words of caution, brief as they are, will have a salutary effect on the readers of this paper, and that any of them who, through their carelessness, may have exposed themselves or others to danger in the past, will in the future refrain from anything having a tendency in that direction.

WM.

[For the *Juvenile Instructor*.]

## Chemistry of Common Things.

### HEAT AND ELECTRICITY.—NO. 1.

WE have seen that heat is a compound of red, yellow and blue colors, with various intermediate shades; and that invisible heat-giving rays are found associated or mixed up with light. It may be that light is an effect produced by heat, in the same way that heat appears to be an effect produced by motion. For, when solid bodies are heated to a very high temperature they become luminous; and heat can be produced as well by friction as by the ordinary method of combustion.

The last named method of generating heat is chemical, it arises from the motion exerted by the oxygen of the air combining with the burning body which usually consists of excited hydrogen in connexion with some substance, usually carbon. The carbon alone if intensely heated, even so as to become incandescent, does not become luminous like the flame of a candle: in fact when coal is placed in a retort, as at the gas-works, for instance, no *burning* takes place, as oxygen is not present, it is simply a distillation, the hydrogen is driven off as a gas, the carbon (coke) remains. In this state neither the hydrogen generated nor the carbon develops heat unless brought into contact with oxygen, when decomposition takes place; the hydrogen unites chemically with oxygen forming water, the carbon unites with oxygen to form carbonic acid, and *heat* is the result.

There seems to be an intimate connection between heat, light, and chemical force; combustion is the effect of chemical attraction, but it never occurs without heat, and when rapid, never without light. The three forces appear to be constant companions, not only in ordinary combustion but also in the light of the sun.

A large number of the phenomena of nature are connected with the expansions, condensations and changes of bodies by heat. Instances of solids being acted upon are found in the expansion and liquefaction of the metals; liquids are changed into gases by heat, by the abstraction of heat water is made solid; gases become liquids by the excitation of their particles by heat, as in the union of hydrogen and oxygen to form water, which may be effected by ordinary ignition, or by the electric spark. The expansion of metals and other bodies by heat is said to be a physical effect produced by the repulsive force of heat. A bar of iron may be lengthened by raising its temperature a few degrees just as well as by stretching it out by enormous weights hanging to it. We are all familiar with the fact that water may be expanded by heat, other fluids are also enlarged by the repulsion of their particles. In the fixation of oxygen with other elements whether by combustion or by the force of electricity, chemical changes take place showing that heat-force is like that of electricity and that both of these are chemical forces.

Different bodies differ in their behavior when acted upon by heat; silver, gold, copper and tin, are among bodies that are very susceptible to heat, and rapidly distribute the excitement of their particles to those near them; these are called "good conductors" of what is called heat. Other metals, have less facility in this respect, stones have still less than metals; brick, dried woods and charcoal are inferior conductors; feathers, silk, wool and hair conduct heat very imperfectly, and are sometimes called "non-conductors" of caloric, or the matter of heat.

We are not to look upon heat as being capable of being poured from one vessel into another in the same sense that we



pour liquids out. Heat is generally considered to be motion; cold is the negation or absence of motion of the particles of matter. When we perceive this motion in bodies by sensation, it is called sensible heat, and the body that produces this sensation is said to be "warm;" the sensation of cold is merely that which is felt when heat is removed by contact with bodies. Now, wood and feathers in the same room become of the same temperature as the atmosphere by which they are surrounded; iron feels very cold because it removes heat from the hand rapidly, wood appears to be warmer because it removes heat less rapidly, the feathers feel warm because the radiation of heat from the hand is prevented.

BETH.

## HISTORY OF THE CHURCH.

(Continued.)

IT was very evident that O. P. Rockwell had saved the life of the Sheriff, as there was no doubt that the blood-thirsty mobbers who followed him were determined to kill him. Had he refused to comply with the demand of the Sheriff for protection, he would, to say the least, have proved himself an arrant coward. It was soon afterwards ascertained at Nauvoo that the man whom Rockwell had thus shot and killed was named Franklin A. Worrell, one of the most bitter and implacable enemies to the Saints in the country. This same Worrell was officer of the guard at Carthage jail when the Prophet and Patriarch, Joseph and Hyrum were murdered, and afterwards a witness when the case of their murder was under examination. He was asked at that time, among other questions, whether the fire-arms of the guard under his charge at the jail were loaded with blank cartridges only, or bullets. He refused to answer the question, and assigned, as a reason, that he could not do so without criminalizing himself; thus proving by his own confession that if not actually engaged in the murder he was indirectly a party to it.

The suffering of the Saints during the persecutions and troubles through which they were now passing was extreme. Many of those who had their homes destroyed and were thus rendered destitute of nearly all the comforts and many of the necessities of life were sick, and unable to offer any resistance had they been disposed to. Neither were the more strong and healthy generally in a condition to make a very able defense against the attacks of such a merciless mob. Many of them were unacquainted with the use of fire-arms, never having been brought into action before, and their fire-arms were few and of an inferior character.

Sheriff Backenstos, after reaching Nauvoo, immediately issued his second proclamation to the citizens of Hancock and surrounding counties, in which he recounted the nefarious and bloody acts of the mob throughout Hancock county, detailed his narrow escape from the infuriated men who had followed him, commanded the mobbers and rioters to disperse and cease their violence, and ordered all able-bodied men throughout the county to arm themselves in the best possible manner and defend their lives and property. As a postscript to this proclamation, he added:

"It is proper to state that, the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet, and offering no resistance, when their dwellings, other buildings, and stacks of grain, etc., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue.

"The notorious Col. Levi Williams, who is at the head of the mob, has ordered out the militia of this brigade, comprising Hancock, McDonough, and Schuyler counties; but it is to be hoped that no good citizen will turn out and aid him or others in the

overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with a design to aid the rioters."

The First Presidency also urged upon the people the necessity of being vigilant, that the mob might not come upon them unawares, and of moving their women and children and substance into Nauvoo as quickly as possible, if unable to protect themselves. In Nauvoo a committee of five men were appointed to wait upon the mob, and petition for peace, promising them if they would retire and cease their mobbings, lawless litigations and other persecutions, and allow the Saints the necessary time and peace to prepare to remove, that they would leave the State in the Spring. A proclamation was then issued, signed by the First Presidency and a number of the leading Elders of the Church, and addressed to Colonel Levi Williams, and the mobbing party of which he was the supposed leader, announcing the names of the men appointed as a committee from Nauvoo and making known their proposition to leave the State, and asking for an answer to be returned in writing or by the committee who should wait on them. Two days after this was sent A. B. Chambers, editor of the *Missouri Republican*, arrived in Nauvoo, from Warsaw, and stated that his purpose was to save the destruction of property and individual suffering that evidently must occur unless conciliatory measures were adopted. He brought with him the names of Levi Williams and six others appointed as a committee by the anti-Mormons of Warsaw and vicinity to negotiate for peace. It seemed that many who had read the proposition to compromise addressed to the mob were satisfied with the proposals therein made, while many others were equally embittered and opposed to its stipulations on account, as they claimed, of being addressed as a mob. They thought, to accede to this, would be to virtually acknowledge that they were among those who had been engaged in burning and destroying property.

On the evening of the 16th Sheriff Backenstos, feeling anxious for the safety of his family and others at Carthage raised an armed force and proceeded to that place to rescue them from the power of those threatening. On this point we quote his own language:

"On entering the town we were fired upon by some of the mobbers, who instantly fled. My heart sickens when I think of the awfully distressed state in which I found my family, in the hands of a gang of black-hearted villains, guilty of all the crimes known to our laws. \* \* \* \* The families which I designed to rescue had all fled, with the exception of Mrs. Deming, the widow of the late General Deming, who was of the opinion that she might escape their vengeance, inasmuch as the recent death of her husband it was thought, would have appeased their wrath against that family.

"After we had entered the town, persons were seen running about the streets with firebrands. Anticipating their intention of firing their own buildings in order to charge the same upon the *posse committatus* under my command, we immediately took steps to prevent this, by threatening to put to the sword all those engaged in firing the place."

(To be continued.)

EARLY RISING.—The character of the early riser is the very reverse of the sloven's. His countenance is ruddy, his eyes joyous and serene, and his frame full of vigor and activity. His mind also is clear and unclouded, and free from that oppressive languor which weighs like a nightmare upon the spirit of the sluggard. The man who rises betimes is in the fair way of laying in both health and wealth; while he who dozes away his existence in unnecessary sleep, will acquire nothing, on the contrary, he runs every chance of losing whatever portion he may yet be in possession of, and of sinking fast from his station in society—a bankrupt both in person and in purse.



# The Juvenile Instructor.

GEORGE Q. CANNON - - - EDITOR.

SATURDAY, JANUARY 20, 1872.

## EDITORIAL THOUGHTS.



I intend, in the "Editorial Thoughts" in this number, to have a talk with the boys, on a subject which we know is very important to them, but which many of them do not seem to understand or care about. The period of youth is the most valuable in our whole life, for its proper or improper use will shape our destiny and circumstances ever afterwards. A boy or girl that is reared under unfavorable circumstances will, in mature life, labor under far greater disadvantages than he or she who was reared in comfort. You all, either have seen, or will see, as you grow older, numerous instances illustrating the truth of this. You may take two colts, for instance, and let one of them be turned adrift and run wild, say for a couple of years, and the other be cared for, well fed and have a comfortable house to live in during that time, and see what a very great difference there will be in the two animals. Take another illustration, and any of you may make such a one for yourselves. Plant two seeds of the same kind, plum, peach, apple or any other kind of fruit tree, and plant one of them in a garden where it will receive every care and attention that a skillful gardener can bestow; and plant the other on a common, among rocks, weeds etc., and where, notwithstanding the lack of care, it may just manage to live and grow, and what a difference there will be in the appearance of the two trees, in three or four years. Illustrations of this kind will readily suggest themselves to your minds, and the principle is just as true in relation to human beings as to anything else.

But without pursuing this branch of the subject any further now, there is one thing to which we will call the attention of boys, and girls too for the matter of that, but which more seriously affects the after-life welfare of boys, and which should and must be attended to during the period of youth. We mean now the learning of a trade.

In new countries, which are always thinly peopled, it is not convenient, and there are not many opportunities for boys to learn trades, for there is so much hard labor of various kinds that must be done to make the rough sort of lives that are led by the people, at all comfortable, that every hand, as soon as it is able to toil, finds enough to do, and is compelled to "pitch in" and help.

This has been the case in this as well as all other new countries, and the result is that comparatively few of our mountain-born boys are tradesmen. Most of them are good at canon work, at managing horses and cattle, and such kinds of labor, which are all very good and necessary; but the cultivation of trades, arts and sciences is the foundation and backbone of refined and civilized life; and just so long as it is neglected, just so long will the condition of society be comparatively rude and unrefined. We have all seen this in Utah. But a great change has been taking place during the past few years,—a transition from frontier life to the refinement and comfort of civilization has been effected, and the circumstances of the whole people have undergone a great change. One of the most striking and desirable of the changes thus ef-

fecting, is in the facilities which now present themselves for the youth to learn some useful trade. Our boys and young men need no longer adopt canon life, the life of the freighter, or similar pursuits because there are no other means to earn their bread. Not that we would say a word the least disrespectful of the freighter, or of him who labors in the canon; but we do say that as long as callings of this character are mainly followed by the youth and young men of a community that community will make short strides towards refinement and the many comforts which are enjoyed by long-settled countries.

Happily for the rising generation this phase of frontier life has passed away in Utah, and now in almost every locality in the Territory manufactories of some kind have been established, in which, besides supplying the people with comforts and conveniences they were formerly unable to obtain, the youth can learn trades.

But there seems to be a repugnance, in the minds of many of the boys, to binding themselves, say for three, four or five years, apprentice to learn some useful handicraft, and rather than submit to this many of them will go to the canons or fritter away their time at something or other that requires little of either application or skill. This is a very foolish course, and in nine cases out of ten is sure to result badly for those who take it. In all old-settled communities every boy looks forward to the time when he shall be bound apprentice to some trade, and the rule is almost universal; and it is one of the great safeguards of the respectability and good order of society, for as a general thing, if the young men of any community, upon reaching twenty or twenty-one years of age, are industrious, skillful tradesmen, it is a pretty sure sign that they will pass through life respectable and respected, and be able to support a family in tolerable comfort.

There is a feeling common among scores and hundreds of young men that it is degrading to have the hard hands, and soiled face and clothes of a tradesman; they want to be well schooled and to always appear genteel and clean, and hence the abundance, almost everywhere, of those anxious to obtain positions as clerks. It is very good to appear clean and respectable, it is very good, and very desirable that all should have a good school education; but all can not be clerks, no matter how well qualified by education, and an industrious tradesman, however humble his avocation, is always respectable, and no education is complete that does not enable a young man to use his brains and his hands at a useful trade.

The possessor of a trade is one of the most independent men on earth; no matter where he roams, if it be within the confines of civilization, he will find his trade will enable him to hold up his head like a man, for he can earn his living without being dependent upon anybody's exertions but his own.

Boys, think of these few hints! No matter what your position in life is now, whether your parents are rich or poor, when you are old enough learn thoroughly some useful trade. When you have learned it, it does not follow that you should be compelled to follow it. You may be able to live without it; but once master some useful branch of industry and wherever your lot may be cast, and whatever reverses or change of circumstances may overtake you, you will find it an unfailing resource if necessary.

**FOUR GOOD HABITS.**—There are four habits a wise man recommends to be essentially necessary for the management of temporal concerns; and these were punctuality, accuracy, steadiness and dispatch. Without the first of these, time is wasted; without the second, mistakes most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be done well; and without the fourth, opportunities of great advantages are lost which it is impossible to recall.

PRACTICE without knowledge is blind, and knowledge without practice is lame.

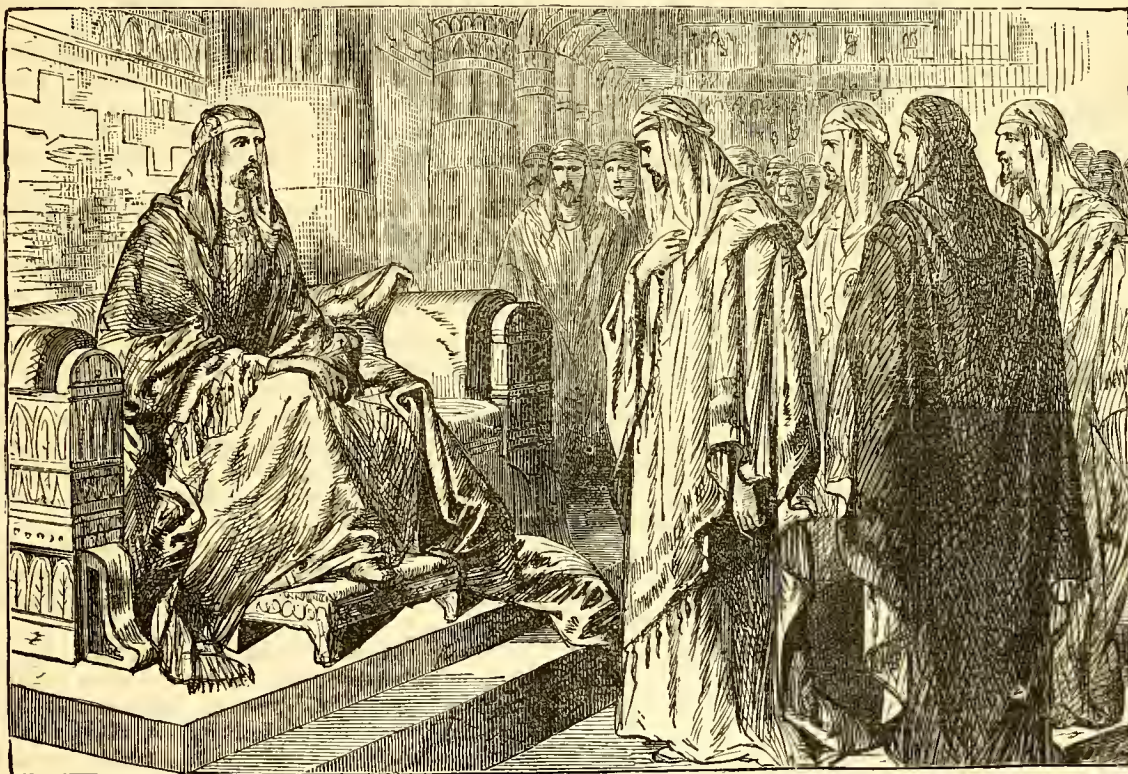


## DANIEL AND HIS COMPANIONS BEFORE NEBUCHADNEZZAR.

THE engraving accompanying this article is intended as a pictorial representation of a remarkable scene, an account of which is given in the second chapter of the prophecies of Daniel. Most of you have, no doubt, read about it; and you who have not, or you who have and do not remember it, can just get your Bibles and turn to the chapter and read it, it is one of the most entertaining in the whole Bible. It tells that King Nebuchadnezzar had a very singular dream, a dream which made a powerful impression on his mind; but when he awoke he could not remember it. Many of you know what kind of a sensation that causes, for you have dreamed when asleep, and when awake, although you knew you had dreamed something, you have tried, but in vain to remember it. It was just so with Nebuchadnezzar, only his dream was given by the God of heaven, and it was full of meaning, and when the king found that he could not recall it he was very much troubled about it.

and soothsayers could not tell him all about that which he had dreamed and forgotten, Nebuchadnezzar issued his royal order that all these pretended wise men in all his dominions should be put to death. If you tried for a thousand years to think of anything more unreasonable and savage than this order of the tyrant of Babylon, you would fail; but bad as it was, it would have been a good thing for Babylon or any other kingdom to have been rid of such impostors, for by their influence over the minds of ignorant kings and men in authority they no doubt often did a good deal of mischief.

The killing of these wise men, the Bible says, was entrusted to one Arioch, the captain of Nebuchadnezzar's guard, and he commenced to carry it out. It happened, at the time, there were in Babylon a considerable number of Jews who, in one of the wars of Nebuchadnezzar, had been carried captive from Jerusalem to Babylon. Among these captives were the Prophet Daniel, also "The Hebrew Children," Shadrach, Meshach



In those days it was the custom with kings to keep at their courts, wise men, or what are called now-a-days "astrologers," "wizards" etc.,—a class of cunning impostors who pretended to be able to foretell the future by means of the stars, and in other ways; but their knowledge and their means of obtaining it were about the same as other people's, and in case of real mysteries, such as foretelling future events, they were just about as ignorant as all men are who are uninspired by God. We are told that the king, being very anxious to remember and understand the meaning of his dream, called upon his wise men to tell it and explain it; but in this case, which you will readily see was a really difficult one, they were at fault, and they had to own up that they could not tell him anything about it. This made the king very mad, for he was considerable of a tyrant, as kings generally are, and in ancient times they had it a good deal more their own way than the people will allow them to have now; and because his astrologers

and Abednego. These men, we are told, had favor with God, were filled with heavenly wisdom, and on this latter account they had become favorites with Nebuchadnezzar and some of his principal officers. Being numbered among the wise men of the kingdom the savage order of the king for the destruction of the whole of them, also included Daniel and his friends, and they were told of the order by the captain of the guard. This led to the scene represented by the engraving. Daniel thought the king was hasty, and he asked further time, and expressed the belief that the dream and its meaning might yet be obtained. The king granted time, and Daniel and his three companions, who were worshipers, not of Babylonish idols, but of the true God, prayed earnestly that the dream and its interpretation might be shown unto them. God heard their prayers, revealed unto them the dream and gave them the interpretation, which you had better read for yourselves in the chapter already mentioned, and in the engraving these Hebrew



worshippers of the true God are supposed to be making the whole thing known to the king. The result was that Daniel and his companions were elevated to positions of great honor in the empire of Babylon.

About twenty-five hundred years have passed since Nebuchadnezzar had his dream, and the great kingdoms represented by the various portions of the image he saw therein, the Babylonish, Medo-Persian, Roman etc., has each held sway over various portions of the earth, has declined, and disappeared; and in our day, the kingdoms, represented by the toes of the image, the various governments now existing in America and Europe, show signs of rottenness and decay, which no skill on the part of those who control them can prevent progressing, until they also finally pass away, as surely as those which preceded them have done.

But better than all this the kingdom, also foretold by Daniel in the same chapter, represented by the little stone cut out of the mountain without hands, has been commenced, namely the Kingdom of God; and many of those for whose special benefit and instruction the JUVENILE INSTRUCTOR is printed—the boys and girls of Utah, will live to see it progress in dominion and influence until its glory shall surpass that of any other kingdom. This will never be brought about by conquest, or the power of the sword, but by the labors of the best of the people of all other nations. A few of them are now flocking to the standard of that kingdom; and in days to come myriads of them will not only willingly but anxiously seek the privileges which citizenship under its banners will confer; for they will know that there only will they be able to obtain, retain and enjoy the peace, freedom, and rights necessary to insure the happiness of intelligent beings and which the rule of Heaven, and nothing short of that, guarantees to every creature living beneath it.

## SALUTATIONS.

**S**ALUTATION, meaning words and signs of greeting by which respect, love, or submission is implied, usually includes a contact of some parts of the person, and in this particular there is a vast difference of form prevailing in different countries. The words of common salutations may be regarded as to a slight extent an index of national character, or the circumstances of national life.

Among the ancient Greeks, the form was "Rejoice."

Among the ancient Romans, "Be healthy, be strong," and "What doest thou?"

The French say, "How do you carry yourself?"

The Germans, "How do they find themselves?"

The Italians, "How does she stand?"

The modern Greeks, "What doest thou?"

The Swedes, "How can you?"

The fevered country of Egypt is strikingly portrayed in one form of salutation used there "How goes the perspiration? Do you sweat copiously?"

In China one form of salutation is, "Have you eaten your rice? is your stomach in good order?"

The prevailing one in Holland is "Have you had a good dinner?"

One Polish form is, "Art thou gay?" and another, "How hast thou thyself?"

Two common salutations in Russia are, "Be well," and the peculiar "How do you live on?" A common exclamation in Russia "God with thee," has now approached rather the signification of "Devil take you."

The salutations of the Arabs and Turks are marked by a strong, religious character.

Among those of the former people are, "May your morning be good;" "God grant thee His favors;" "If God will, thou art well;" "If God will, all the members of thy family enjoy good health."

Among the latter are, "Be under the care of God;" "My prayers are for thee;" "Forget me not in thy prayers," and "Thy visits are as rare as a fine-day," an expression evidently of very ancient origin, as it is no way applicable to their present country.

The Persian salutations are marked by a strain of extravagant compliment such as, "Is thy exalted high condition good?" "Peace be upon thee;" "I make prayers for thy greatness;" "May thy shadow not be removed from our head;" and "May thy shadow never be less."

An old English salutation in polite society was, "Save you, sir," evidently an abbreviation of "God save you, sir," just as "Good bye" is a contraction of "God be with you."

The different manners of salutation are far more remarkable than the words. The custom of shaking hands is the one most common among civilized nations.

On the European continent it is usual for men who are intimate friends to kiss one another; but this custom prevails in England and America only among women.

In the greatest portion of Germany it is an act of politeness to kiss the hand of a lady; but this privilege is allowed in Italy only to near relatives, while in Russia it is extended to kissing the forehead.

In the East and among the Slavic nations the salutations partake throughout of the character of self-abasement. The custom of throwing one's self upon the ground and kissing the feet of the monarch prevailed among the Persians. The Russian also becomes prostrate before his master, clasps his knees and kisses them.

In China, an inferior meeting his superior upon horseback, dismounts and waits till the latter has passed by.

In Japan, the inferior removes his sandals when meeting his superior, crosses his hands by placing the right hand on the left sleeve, and then suffering both to fall slowly on his knee, passes the other with a slow and rocking motion of the body, and crying out: "Do not hurt me!"

In Siam, when the inferior throws himself upon the ground before his superior, the latter sends one of his dependents to examine whether the former has been eating anything or carries with him any smell at all offensive. If such be the case, he is immediately kicked out without ceremony; but if not, the attendant raises him up.

In Ceylon, the inferior on meeting a superior throws himself on the ground, repeating the name and dignity of the latter, who appears to take scarcely any notice of the prostrate form which he passes.

In other countries the salutations are often made by the contact of other parts of the body besides the hands and the lips.

In the Society and Friendly Islands, two persons on meeting salute by rubbing the ends of their noses together, and the salutation is returned by each taking the hand of the other and rubbing it on his own nose and mouth.

The Moors of Morocco ride at full speed toward a stranger as if they intended to run him down, and as soon as they have approached near they stop suddenly and fire a pistol over his head.

In one of the Pelew Islands the inhabitants grasp either the hand or the foot of the one they wish to salute, and rub their faces against it.

In Burmah, in order to kiss they apply the mouth and nose closely to the person's cheek and draw in the breath strongly as if smelling a delightful perfume; hence, instead of saying "Give me a kiss," they say "Give me a smell."

The Arab salutations are very ceremonious. If persons of distinction meet, they embrace several times, kiss each other's cheek, inquire several times about the health of each other, and also kiss their own hands.

The Arabian dwellers in the desert shake hands six or eight times, and in Yemen, persons of rank permit their fingers to be kissed after a long refusal.



In Turkey it is the custom to cross the hands upon the breast and bow to the person saluted. Military salutations consist in the touching of the hat or cap, the lowering of swords or colors, the presenting of arms or the firing of cannon, by the lowering or raising of the flag and by the cheering of the sailors.

*Selected.*

## THE WHITE SPARROW.

FROM THE GERMAN.

"Sleep is the worst of thieves—  
He steals away half our lives."

**I**N most parts of Germany there passes current among the people, this proverb—

"He that would thrive,  
Must the white sparrow see."

The meaning of the proverb is not at first sight so apparent as that of some others that circulate among us, such as "Early habits make the man," and "Honesty is the best policy," etc., but the moral significance it is intended to convey is not less true and important. I will, therefore, here relate the story connected with its origin, even as I received it myself from the lips of an old and valued friend.

There was an old farmer with whom everything appeared to grow worse from year to year. His cattle died one by one, the produce of his land was not half that it ought to be; in fact, all his property was, to use a very familiar expression, "going to the dogs!" In short, scarcely a week passed by that either the tax-gatherer or the pawnbroker did not come to his window, and, addressing him with a courteous bow, say—

"I am really very sorry, Herr Ruckwart, to be compelled to put you to inconvenience, but I am obliged to do my duty."

The old friends of Herr Ruckwart also tried to do their duty to him. They advised, they entreated, and they helped him, but all in vain, and so one after another gave him up in despair, declaring with a sigh that as for poor Ruckwart, there was no use in trying to help him—he was past being helped.

He had one friend, however, whose heart was in the right place, and who was not only a good man, but a very clear sighted one. This friend thought he would not give Herr Ruckwart up altogether without making one more attempt to save him. So one day he led the conversation, as though accidentally, to the subject of sparrows, relating many anecdotes of those birds, and observing how greatly they had multiplied of late, and how very cunning and voracious they had become.

Herr Ruckwart shook his head gravely in answer to this observation, and said:

"They are, indeed, most destructive creatures. For my part, I have not the slightest doubt that it is mainly owing to their depredations, that my harvest has of late years been so unproductive."

To this conjecture his old friend made no rejoinder; but after a moment's pause continued the conversation by asking—

"Neighbor, have you ever seen a white sparrow?"

"No," replied Ruckwart, "the sparrows that alight in my fields are all the common gray sort."

That is very probable, too," rejoined his friend. "The habits of the white sparrow are peculiar to itself. Only one comes into the world every year; and being so different from his fellows, other sparrows take a dislike to it, and peck at it when it appears among them. For this reason it seeks its food early in the morning, before the rest of the tribe are astir, and then goes back to its nest, where it remains for the rest of the day."

"That is very strange!" exclaimed Ruckwart. "I must really try and get a sight at that sparrow; and if possible, I will catch it too."

On the morning following this conversation, the farmer rose with the sun and sallied forth into his field. He walked around his farm, searched his farmyard in every corner, examined the roofs of his granaries and the trees of his orchards, to see whether he could discover any traces of the beautiful white sparrow. But the white sparrow, to the great disappointment of the farmer, would not show itself or stir from its imaginary nest.

What vexed the farmer, however, still more, was that, though the sun stood high in the heavens by the time he had completed his round, not one of the farm laborers was astir—they, too, seemed resolved not to leave their nests. Meantime, the cattle were bellowing in their stalls, with hunger, and not a soul was near to feed them.

Herr Ruckwart was reflecting on the disadvantage of this state of things, when suddenly he perceived a lad coming out of the house, carrying a sack of wheat on his shoulders. He seemed to be in great haste to get out of the precincts of the farm, and Herr Ruckwart soon noticed that his steps were not bent towards the mill, but towards a public house, where Casper had, unhappily, a long score to pay. He hastened after the astonished youth, who had believed his master to be still in the enjoyment of his morning nap, and quickly relieved him of his burden.

The farmer next repaired to the cow-house, and peeping to see whether the white sparrow had taken refuge there, he discovered to his dismay, that the milk-maid was handing a liberal portion of the milk through the window to her neighbor, to mix with her morning cup of coffee.

"A pretty sort of housekeeping this is," thought the farmer to himself, as he hastened to his wife's apartment and roused her from her slumber. "As sure as my name is Ruckwart," he exclaimed in an angry tone, "there must be an end to these lazy habits. Everything is going wrong for the want of somebody to look after them. So far as I am concerned," thought the good farmer to himself, "I will rise every day at the same hour I did this morning, and then I shall get my farm cleared of those who do not intend to do their duty properly. Besides, who knows but some fine morning or other, I may succeed in catching the white sparrow!"

Days and weeks passed on. The farmer adhered to his resolution, but he soon forgot the white sparrow, and only looked after his cattle and his corn fields. Soon everything around him wore a flourishing aspect, and men began to observe that Herr Ruckwart (Backward) now well deserved to be called Herr Vorwart (Forward.)

In due course of time his old friend again came to spend the day with him, and inquired in a humorous tone:

"Well, my fine fellow, how are you getting on now? Have you succeeded in catching a glimpse of the white sparrow?"

The farmer only replied to this question by a smile, and then, holding out his hand to his old friend, he said:

"God bless you, Harder, you have saved me and my family from ruin."

Often, in after years, when Herr Ruckwart was a prosperous man, respected by his household, he was wont to relate this history of his early life, and thus by degrees, the saying has passed into a proverb—"He that would thrive, must the white sparrow see."

CONSCIENCE is a sleeping giant; we may lull him into a longer or shorter slumber; but his starts are frightful, and terrible is the hour when he awakes.

A TERSE writer says that Nature likes to let the best of us find out, from time to time, that, after all, we do not know much.



## PUNCTUATION.

PUNCTUATION, or inserting the "stops" in written or printed compositions, is an art that is not very easy to learn. Rules laid down in books are of but little use as a guide, and nothing but considerable practice and attention will make any one correct in putting in the punctuation marks. The importance of doing so is very great, for improper punctuation will frequently give quite a different meaning to a sentence from that intended by the writer.

Mr. E. K. Baxter, formerly of Bradford, Massachusetts, claims to be the author of the following "Punctuation Puzzle," which is the best illustration we have ever seen of the necessity of correctly placing the commas and other marks, to tell where pauses should be made in reading or writing. Our readers will see that the paragraph can be read in two ways, the difference in marking the pauses making the subject of it either a very bad or a very good man. Let them read it first, and imagine a pause after the words "man," "found," "delight," "rejoices," and so on to the end; then read it again and imagine a comma placed after the words "wickedness," "iniquity," "neighbors," "fellow-creatures," and continue to the end. If they do this, and understand it, they will have gained some idea of the necessity of correct punctuation, for the great difference in meaning in the two methods of reading, is all due to the different placing of the comma, the mark used to denote the shortest pause in reading and writing:

"He is an old and experienced man in vice and wickedness he is never found opposing the walks of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of any of his fellow-creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing disorder among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has never been negligent in endeavoring to stigmatize all public teachers he makes no exertions to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the Gospel among the heathen he contributes largely to the evil adversary he pays no attention to good advice he gives great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward."

## Original Poetry.

[For the *Juvenile Instructor*.]

## OUR PRINCESS RULER.

No monarch seated on a throne,  
Rules with more imperial sway;  
Than rules our little household pet,  
From early morn till close of day.  
And e'en at night from dozy mood,  
(While her fond subjects sleep in peace)  
A cry goes forth, and thereupon  
We rush to arms as soft as fleece.  
And yet we are quite willing she  
Should claim all due submission here;  
For rights like hers we must respect,  
Albeit all others we would revere.  
This darling is our chief delight—  
More charming than the pleasant May;  
This *petite* ruler feels most blest  
When basking in the "milky way."

G. W. C.

Salt Lake City, January 15th, 1872.

## Selected Poetry.

## THE CHICKEN'S MISTAKE.

A little downy chicken one day  
Asked leave to go on the water,  
Where she saw a duck with her brood at play,  
Swimming and splashing about her.

Indeed, she began to peep and cry,  
When her mother wouldn't let her;  
"If the ducks can swim there, why can't I;  
Are they any bigger or better?"

Then the old hen answered, "Listen to me,  
And quit your foolish talking;  
Just look at your feet, and you will see  
They were only made for walking."

But chicky wistfully eyed the brook,  
And didn't half believe her,  
For she seemed to say, by a knowing look,  
Such stories couldn't deceive her.

And as her mother was scratching the ground,  
She muttered lower and lower;  
"I know I can go there and not be drowned,  
And so I think I'll show her."

Then she made a plunge, where the stream was deep,  
And saw too late her blunder;  
For she hadn't hardly time to peep  
Till her foolish head went under.

And now I hope her fate will show  
The child, my story reading,  
That those who are older sometimes know  
What you will do well in heeding.

That each content in his place should dwell,  
And envy not his brother;  
And any part that is acted well  
Is just as good as another.

For we all have our proper sphere below,  
And this is a truth worth knowing;  
You will come to grief if you try to go  
Where you never was made for going!

[For the *Juvenile Instructor*.]

## CHARADE.

I am composed of 15 letters.  
My 1, 4, 5, 6, is a territory in the United States.  
My 2, 3, is a preposition.  
My 15, 12, 13, 14, 11, 15, is a class of people.  
My 6, 5, 7, is something to eat.  
My 4, 6, 8, 7, 5, 15, is a man's name.  
My 11, 13, 14, is the name of an ore.  
My whole is the name of a range of mountains in Utah.

MATTHIAS COWLEY.

The solution will be inserted in the next number but one; if any of our young readers forward us correct solutions in time to publish in that number their names shall be inserted.

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